



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

Vol. XXIII, No. 1

WINNIPEG, CANADA

Single Copies 10 cents

JANUARY 1960

## 16-Room School Opened At Hobbema, Alta.

### Hon. Ellen Fairclough Opens New Ermineskin Classroom Building

HOBBEMA, Alta. — More than 600 students and parents watched Hon. Ellen Fairclough, minister of Citizenship and Immigration, cut a bright red ribbon to open officially the new 16-classroom Ermineskin Indian Residential and Day School on Monday, November 9, 1959.

Father Guy Voisin, O.M.I., was master of ceremonies. Father G. M. Latour, O.M.I., principal, welcomed the visitors and Mrs. Fairclough as Superintendent of Indian Affairs. He said the school was named after Chief Ermineskin, the first leader of the band. "The chief was very interested in education. He provided land for the first day school erected in this district in 1887."

Father Latour said the new school stood as an example of co-operation between the residents of the reserve, the Church, and the Indian Affairs branch. He remarked that in the near future the construction of an Indian High School on the Hobbema Reserve should be considered.

I. F. Kirkby, superintendent of the Hobbema Indian Agency, pointed out the great increase in the number of Indian children taking academic and vocational training courses at Ermineskin School. "With the opening of this new classroom block, we now have 217 pupils in residence with 328 being brought in by bus for a total of 545 Indian students. In addition, 20 non-Indian pupils attend this school. Twenty-seven teachers are employed. Grade 12 is being taught. Education is provided for 92 In-



A Winnipeg FREE PRESS photographer caught the happy expression of these five carol singers at the city's Assiniboia residential high school for Indians, a few days before the students left for their Christmas holidays.

Girls in foreground are Lorna Nanowin, 16, and Gladys Thomas, 14; boys in the back row are (l. to r.): Jack Wood, Marcel Flett and Paul Jobb; all three are 17 years of age.

dian children from other agencies, while home economics, woodworking and mechanics have been either added or increased in scope."

Mr. Kirkby said the degree of success that the new school will attain will be in direct proportion to the success of the pupils who pass through its doors and find employment both on and off the reserve.

"It is not so much the colour of a man's skin that counts but how much education he has and how well qualified he is to do the job," the superintendent said. "We are in a highly competitive world and an employer cannot have you on the job just because you are a good fellow; you must be able to produce for him. We all know that this educational requirement is going to become more and more necessary as time goes by."

He added, "We also hear and read a great deal these days

about the Indian requesting more authority in the running of his reserve's affairs. With authority must go responsibility. It is to the younger generation of Indians, who have the advantage of the education offered by schools such as the one being officially opened today, that we must look for the leaders who will have the necessary degree of learning to equip them to cope with the very complex problems that confront every rural community in Canada, both Indian and non-Indian alike."

Cyprian Larocque, representing the chiefs of the four Hobbema bands, brought the thanks of the Indian people for building such "a wonderful school. This is a great day for us. We are very lucky."

"We are grateful to the Canadian government for giving us the facilities of this new school," said Freddy Crate, a grade 12

### New School for Indians

A two-classroom building was completed last fall at the Bloodvein Indian Reserve, in Manitoba. It was opened by Hon. Ellen Fairclough. 54 pupils are in attendance; teachers are Bro. F. Leach, O.M.I., and Mr. G. Blais.

A classroom block, with manual training facilities and a gymnasium, is under construction at Marieval, Sask., where a residential school has been in operation for half a century.

A two-classroom school has been erected at the Dog Creek Indian reserve, near Vogan, Man., where the Benedictine Sisters are in charge of teaching the pupils.

A large classroom building is under construction at Fort Alexander, Man., in conjunction with the residential school there which cares for 180 pupils.

Plans are under way for the construction of classroom blocks, completed with manual training rooms for boys and girls, at Sandy Bay, Man., St. Philip's, Sask., and Camperville, Man.

A new residential school is planned to replace the old buildings at Fort Frances, Ont.

### First Oblate From James Bay

MOOSONEE, Ont. — The first Oblate lay brother native in the James Bay Apostolic Vicariate, Bro. Michael Kostachin, made his first vows Nov. 1, 1959, at the Richelieu, P.Q., novitiate, His Exc. Bishop H. Belleau, officiating.

Bro. Kostachin was born at Attawapiskat. During his stay at Rougemont and at Richelieu, Brother Kostachin studied mechanics and woodworking, while training for religious life.



## Why Is Education So Important?

By Dila Yellowhorn  
in Moccasin News

It is easy to see why education is so important to Indians today. All one has to do is go to an Indian reserve and see the conditions there. The standard of living is pitifully low because the majority of Indians are occupied at unskilled jobs, not because we're too dumb, or because we're a different race, or for any other reasons similar to these, but for the simple reason that most Indians lack education today.

The chief reason for this is easily understood for as a nation not so long ago these people were a nomadic tribe and had been for centuries during which there was no such thing as learning among them. Only recently have they become accustomed to being established on reserves where they are almost, if not entirely, dependent on the white man for security in such fields as government, employment and health.

Lord Burham's statement, "Education makes a people easy to lead; difficult to drive, easy to govern, impossible to enslave," sums up the great and valuable effects of an education.

The first part, "Education makes a people easy to lead, difficult to drive", shows that through knowledge one can reason and draw conclusions for himself. He can have and give his personal opinion on different situations and he will not stand to be urged or pushed into the reasoning of another man. Among Indians, the white man usually does the reasoning, which in many cases doesn't stand to reason!

The latter part, "Easy to govern, impossible to enslave", is also another proof of the importance of education, for through education one can see through situations, such as, which form of government is best for his country, province or society, and from there he will abide by the laws and rules laid down by that particular form. Also an educated man will not stand to be forced into unskilled jobs with low wages, long hours and boring labour, for the educated man is given a chance to choose his profession, one that satisfies him and his needs.

The importance of education first has to be stressed and explained among Indians, then put into practice. After they have learned of its importance, they will understand, appreciate and thus take it as a natural necessity, which it is.

Of course, this will not be an overnight alteration, for it will require time, complete understanding, and extreme patience on both the part of the Indian, and on the part of the white man.

Unfortunately, it is hard to convince some of our people of the importance of education. Many of the boys and girls leave



Bishop Paul Piché, O.M.I., visits the Eskimo mission of Tuktoyaktuk, N.W.T., on the shores of the Arctic Ocean. He is shown here with two young Eskimo maidens he baptized, having been instructed in the Catholic faith by Fr. Lemeur, O.M.I.

## The Bishop of the Yukon

To the energetic Bishop of Whitehorse, the Most Rev. Jean Louis Coudert, Canada's progress to our own North is most important, Msgr. J. A. MacDonagh, president of the Catholic Church Extension Society of Canada, reports in an interview published recently in the "Canadian Register".

Bishop Coudert has the greatest faith in his Indian people. He remarked to us that the Indian scholars who become interested in the higher grades of his high school stay away from "Whiskey Flat" and the other slums of Whitehorse. Both boys and girls are becoming citizens of whom we may be proud under this higher training.

But there is a fly in the ointment. This promising element of the "New North" can be a target for prejudice. The necessary aid for this high school education could easily be held back if certain elements wished to refuse it to Catholics on the ground that they felt it necessary to deprive Catholics of education rights in a prospective province. This is not the day for such prejudices. They are being dropped or modified everywhere else. Why should the Yukon be the victim?

Like Bishop Routhier of the Peace River country, Bishop Coudert sees hope for uncovering the riches everyone expects in the North. Canada cannot develop her Arctic by penal colonies as the Russians did for hundreds of years. Summer resorts, though wonderful, will not exploit the riches which are ours, as Canadians. DEW lines and war bases can work to the detriment of settlement. One of the great hopes is in the present feverish rush to probe the Arctic shelf, extending near the surface of the sea for miles out into the ocean. It is known to contain oil and minerals which could support big populations. Could they live in the North? Russia, with its Arctic cities and great buildings, gives answer. May we say, that each time we have been up there we loved it. Bishop Coudert says that with an all-day sun in the summer time they can "grow everything" at Dawson, 400 miles north of Whitehorse, but with much lower altitude.

The wonderful work now being done in the Canadian North by self-sacrificing missionaries has changed the character of the primitive natives, both Indian and Eskimo, to such an extent that many will become fit instruments of the future advance which we consider inevitable. But, more and more, the technicians, constabulary of the RCMP and the Americans, will need the ministrations of the Church. To aid this work is one of the finest privileges we can offer a Canadian. We hope and pray that all sorts of people will help put our missionaries right in there on the ground floor as civilization marches northward.

school and feel that if their parents made out with little or no education, so can they, and so they leave school with no vocation and no future whatsoever. But the sad fact of it is that as time goes on it is getting harder and harder for the man with no education to find a place in this world.

Thus it is easy to see why Indians need and will need a higher education to raise their standards in the white man's society, first by occupying themselves at more respectable professions, raising their standard of living, and last, but not least of all, becoming independent and self-reliant.

## Why Stay On The Reserves?

By Violet Johnson  
(Moccasin News, Dec. '59)

Weren't the Indians the first people to own this land? If so, it is only just that part of it should have been reserved for them. What would have happened to the Indians if they had been forced to live among the white people? They would have found it too hard to live the way the white man did. Besides they did not understand the white man's language nor could the white man understand the Indians.

How could they have made friends? The Indians, therefore, were better off on the reserves where they could live among their own people. Even today the Indians feel more at home on the reserves than anywhere else.

Among the white people they are made to feel unwanted. Why this discrimination? Who could answer this question? We Indians often don't feel happy among the white men, not because we are not as smart as they are, but because we are different.

But to be practical, will it be possible for every one of us to make a living on the reserves under present day conditions? Will not most of us be forced to leave the reserves in order to earn our living?

If we are to stay, and I think we should, we must make up our minds to improve the living conditions on our reserves and a great variety of occupations must be provided.

Are we provided with the tools we need to do the job? Yes. If we are smart enough to take full advantage of what the school is offering us.

### Where is the Forbidden Plateau?

It lies 2,100 feet above sea level on the lower slopes of Vancouver Island's Mount Becher and commands a 90-mile vista of the Strait of Georgia. The plateau was so named because of an Indian legend that the women and children of a Comox band, placed here for security when an attack by Cowichan Indians was expected, disappeared without trace — thus causing Indians to avoid the area. (Encyclopedia Canadiana.)

## INDIAN RECORD

A National Publication for the  
Indians of Canada  
Founded 1938

Published 10 times a year by the  
Oblates of Mary Immaculate

Indian & Eskimo Welfare  
Commission

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All correspondence is to be sent to:

INDIAN RECORD

619 McDermot Ave.,

Winnipeg 2, Man.

Phone: SPruce 2-3469

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.

Winnipeg, Man.

Authorized as Second Class Matter  
Post Office Dept., Ottawa, Canada



# Red Men Turn Palefaces Green

OTTAWA — Some Canadian Indians, if they wanted to get into the business, could very well buy the cigar store in front of which their famous wooden image used to stand — and pay cash wampum, too.

But with their money they might just as well sit back and smoke the dollar-size stogies. For these long-time bargainers have recently come up with some financial deals that make palefaces green with envy. According to figures revealed by the Indian Affairs branch of the Department of Citizenship and Immigration today, the trust account the 572 bands, representing some 175,000 Indians, hold with the government, as of Feb. 28th last, stood at exactly \$28,351,855.57.

This was before the Chippewa band at Sarnia completed its \$6,521,960 land deal on refinery row, a sale that, when every dollar and cent is sorted out, will make the 500-member band the richest in Canada, both collectively and per capita.

Individually, the land sale has placed some of the Chippewas in the upper brackets of Canadian fortunes generally. One man alone will receive \$141,000 cash, in addition to a further cash contribution to be made at a later date, plus his representative share in the band's trust fund, which will eventually total nearly \$2,250,000.

The Chippewa story is already legendary: The reserve on the banks of the St. Clair River, first established in 1827, attracted heavy industry like the Polymer Corporation, and assorted oil refineries, which put money in the bank for the bands. Now, this latest sale has reduced the size of the reserve to but a few acres, enough for the Chippewas to build a brand new village, complete with \$500,000 in services, a \$50,000 council house and a \$20,000 recreation hall. And they've hired a Detroit architect — incidentally a Chippewa Indian — to design the place.

Until this land sale, Alberta Indian tribes, their reserves studded with oil derricks, were the wealthiest Indians in Canada. Heading the list are the 1,900 Indians of the Hobbema Reserve, on whose collective fishing station was discovered the rich Pigeon Lake oil field. Three years ago, the Indians suddenly collected \$1,000,000 in royalties and the money is still pouring in. Today their trust fund stands at \$2,682,693, and each month each Indian receives a cheque from the royalties, one year averaging \$25, another \$16, depending on the state of the oil business.

The next wealthiest are the 2,500 Indians on the Blood Reserve in Southern Alberta, who a few years ago sold 35,000 of their 350,000-acre reserve — the largest in Canada — to white

By WALTER GRAY  
Globe and Mail Staff Reporter

farmers. Today their trust account stands at \$1,863,000.

Third wealthiest of the Canadian tribes are the Blackfeet, whose trust fund soared from next-to-nothing to millions back in 1910 when they decided to sell 115,000 acres of ranchland.

The new-rich Indians, flushed by this wealth, decided to give themselves a \$25-a-month allowance, which, say officials here, was their undoing, for it destroyed all ambition, morale and morals of the Blackfeet. Today's generation, the 1,600 members with \$1,807,000 in trust, is still paying for the folly.

The richest Indians per capita are the 270 Cree on the Enox Reserve in central Alberta, site

of the Stoney Plain oil field. With \$959,600 in trust, the Enox per capita wealth is \$3,600.

Perhaps the most financially stable of the tribes is the 207-man band on the Dokis reserve on the south shore of Lake Nipissing. The reserve is situated in the middle of one of the richest stands of white pine in Ontario and for years the Dokis have successfully marketed timber. Their trust fund now stands at \$463,778. Recently, they spent more than \$100,000 constructing a 12-mile road linking the reserve with the outside world.

Some Indian bands, in the more civilized areas, have used trust fund money to construct paved roads on which they run their own cars.

The Squamish Indians of the Capilano reserve on the north shore of Vancouver Harbor, have made some of the most lucrative deals. The Lions Gate Bridge terminates in the middle of the reserve, land they hold throughout Vancouver has been leased for motels, golf courses, housing developments, and the like.

The Indians' trust accounts are actually two accounts, capital and revenue. Funds from the capital account are obtained from any assets which are removed from the reserves, such as timber, oil and minerals. Under the Indian Act this money must be used by the bands for capital improvements, the most popular now being for housing and community halls.

The revenue account is accumulated from government interest payments, land leases, cottage sites, etc. Every January the band councils meet to set down the budget for the coming year. A budget statement is submitted to the department for its approval and the funds are subsequently released.

Department officials pointed out that only a few of the 572 Indian bands, who hold a total of 5,890,000 acres of land in Canada, are wealthy. Some poor, in fact poverty-stricken, reserves have no funds at all.

Departmental expenditures on its Indian program, geared mainly at education and welfare, are soaring annually. This year's estimates total \$41,457,455, or \$237 per capita. In 1954 the department spent only \$18,022,904, or \$118.4 per capita.

Indians are allowed to own land individually within the reserve and any profits from sale of this land to brother Indians are their own.

The only way an Indian may get his hands on his share of the band funds is to enfranchise himself, that is to say he declares he is no longer an Indian claiming full Indian rights.

Although approximately 1,000 Indians seek enfranchisement annually, few of the richer Indians have bothered to do so. And no wonder.



Fr. J. De Grandpré, O.M.I.

## Golden Jubilee For Missionary

BERENS RIVER, Man. — On Dec. 8, the Golden Jubilee to the priesthood of Father Joseph de Grandpré, O.M.I., was celebrated here where Fr. de Grandpré spent thirty years of his missionary life.

The program included a High Mass sung by the jubilarian, with a sermon preached by the mission director, Fr. A. Jobin, O.M.I.; a concert presented by the school children, featuring a play "The Secret Key of Heaven", songs and the presentation of a spiritual bouquet. A film, *Loyola, the Soldier Saint*, was also shown.

Father de Grandpré was born at Ile Dupas, near Joliette, P.Q., in 1882; he joined the Oblate Fathers in 1905 and was ordained to the priesthood in Ottawa on June 5, 1909.

His first appointment was as missionary at Camperville, Man. (1910); he was transferred to Marieval, Sask., in 1918, went to Berens River, Man., in 1919, to Bloodvein, Man., in 1920, back to Berens in 1922.

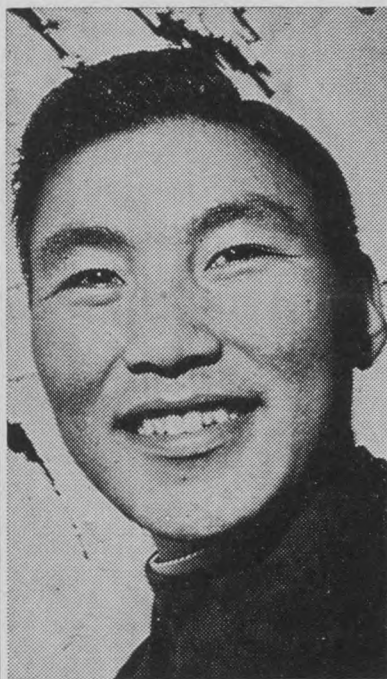
He returned to Bloodvein in 1941, founded Little-Grand-Rapids mission in 1944. Going back to Berens in 1944, he was appointed parish priest there in 1954. Hospitalized in St. Boniface in 1957-58, he then was on loan to Amos Indian residential school from October 1958 to June 1959, when he returned to Berens River.

Father de Grandpré is an expert linguist, having spoken the Saulteux language throughout the fifty years of his missionary career.

Ad Multos et Faustissimos Annos!

## What is the difference between an Indian Reserve and Reservation?

It is just a question of usage. In Canada, tracts of land set aside for the native population are known as reserves. In the United States, the same sort of tracts are called reservations. Because of American influence, one often hears Canadian reserves referred to as reservations.



Bro. Anthony Mamernaluk, O.M.I.

## First Eskimo Lay Brother

ST. NORBERT, Man. — Brother Anthony Mamernaluk, O.M.I., took his first vows at the Oblate Fathers novitiate here Dec. 8.

Born at Garry Lake, N.W.T., the new Oblate Brother studied with Fr. Pierre Henry, O.M.I., at Gjoa Haven, where he spent some months as a postulant.

The first lay brother of Eskimo descent, Bro. Anthony is 23. Since he was 15 he had acted as guide to the missionaries in the barren hinterland region of Baker and Garry lakes northward to the Arctic Ocean.

Bro. Mamernaluk is fluent in English and is now taking a tradesman course in electricity. He is expected to return North early in 1960.





The Eskimo's "flying priest," Father Paul Schulte (center), arrived in Bonn, Germany, recently to receive the thanks of two French missionaries for his special Polar sideline — an aerial rescue service. In 1938 he rescued Father Julien Cochard (right) who had suffered a serious kidney inflammation in the isolated Arctic area. He also brought help to Father Pierre Henry, after the French priest had existed on the Polar ice for three years by eating nothing but spoiled fish. All were in fine health and spirits at the reunion. (NC Photo)

## INDIAN METIS CONFERENCE SLATED FOR 1960

The sixth annual conference on Indian and Metis will be held in Winnipeg February 24-27. Theme of the conference is "Community Development at Work." Mr. Darwin Chase, of Fort Garry, is chairman and Rev. Fr. G. Laviolette, O.M.I., is co-chairman.

It is hoped that the 1960 conference will bring from the field numerous representatives of Indian and Metis communities who will discuss specific problems in study groups and will seek ways and means of solving them, through their own efforts, at the local community level.

Basic principle in community development programs is the will to help oneself.

In order to acquaint missionaries with the purpose of the conference, a meeting was held Dec. 10. Guest speakers were Messrs. Lloyd Lenton, secretary of the Winnipeg Welfare Council, under whose auspices the conference is held and John Lagasse, provincial consultant on Metis and Indian affairs.

His Grace Archbishop Pocock was present at the meeting which gathered some twenty parish priests and missionaries from the Winnipeg and St. Boniface archdioceses and the Vicariate Apostolic of Keewatin.

## First Eskimo Co-ops Established

How much is "two igloos filled to the roof with fish"?

You may not have a clue but Eskimos can pretty well imagine how much fish that is. It took picturesque expressions like this to explain to the Eskimos of the Ungava Bay region the intricacies of establishing a co-operative.

It worked, too, and as a result the region now enjoys Canada's first Eskimo co-ops, Northern Affairs Minister Alvin Hamilton said recently.

The "George River Eskimo Fishermen's Co-operative" now unites some 20 Eskimos of the tiny settlement of George River in Northern Quebec in a project aimed at raising their standard of living. A second Eskimo co-op, with an initial membership of 10, has just received legal status at Port Burwell in the Northwest Territories.

The two co-operatives will engage mainly in char fishing and blueberry picking and their products will be processed in 15-ton freezers to be purchased from monies obtained from the Eskimo Loan Fund.

The concept of pooling labour and sharing the harvest has been traditional among the Eskimos for centuries. New to them is the idea that they will have to go into debt collectively to buy the necessary equipment. Apart from borrowing money like any other commercial enterprise the co-operatives will operate without any subsidy or financial assistance.

First to Be Initiated

## Noted Indians Join K of C 'Father Lacombe Council'

Lethbridge Herald

BLAIRMORE, Alta.—During the past spring, Indians of Southern Alberta for the first time were initiated into the Father Lacombe Council of the Knights of Columbus. These men, all members of the Blood and Peigan tribes, with their ancient culture and customs, have already proven a most welcome addition to the ranks of the Knights in the South.

The Bloods and Peigans were integral parts of the famous Blackfoot Confederacy of the Western Plains, which included the Indians now at Gleichen and the Blackfeet of northern Montana, centred around the Browning district.

The Oblates Fathers came as missionaries to the tribes of Indians in the west and one of the most noted and famous of the priests was Father Lacombe, after whom the council is named. The Lacombe Home at Midnapore operated by the Sisters of Providence also perpetuates the Father Lacombe name.

Another noted old-time missionary is Father LeVern who still resides at the Blood Indian

School at Cardston and who was a personal friend of the late Chief Shot-On-Both-Sides, father of the present head chief of the Bloods, Jim Shot-On-Both-Sides. The chief of the Peigans is Yellow Horn.

Stephen Fox and Albert Many-fingers are chiefs or councillors of the Bloods. Maurice McDougall and Julius English are chiefs of the Peigans. Mr. McDougall is considered an authority on the Indian Act and on relations between the Indians and the Indian Affairs Department. Stephen Fox Jr. often represents the Bloods and the chiefs of the Tribes at numerous social and other functions. All are highly respected by both Indians and whites alike all through the southern part of Alberta. Two other Indians, Rufus Goodstriker of the Bloods and Pete Smith of the Peigans are members of the Knights.

## Children's Prayer Book

WILLIAMS LAKE, B.C. (CCC)—A mother's confusion in trying to teach her child a few simple prayers has resulted in a B.C. Oblate Father compiling a simple ten-cent prayer book for use among young people.

It all started when an Indian missionary in the Cariboo got tired of being told over and over "but Father, I can't teach Johnny his prayers. We learned different prayers when I went to school." On looking into the problem on three reservations Rev. J. Alex Morris, O.M.I., found that five different forms of prayers were in use. "It lead to confusion and gave Johnny's mother some excuse for not teaching him his prayers," he said.

Father Morris rectified the situation by compiling a book of prayers most commonly used in the Indian missions. These include daily prayers, prayers for Confession and Communion, and several others. Named after the young Indian girl whose cause is up for canonization, the book is titled "Kateri Tekakwitha Prayer Book" and is available from Father Morris at St. Joseph's Mission here.

## Listen to the "INDIAN VOICE"

"I think the Indian Voice is going over good, from all accounts," writes Father A. Macdonnell, pastor of St. John's in Portage, Man.

"The little Indian children seem to like it best and have no trouble in understanding Father Brachet, O.M.I., and the Indian speaker. It accomplishes a world of good to many isolated Indians."

**Apostleship of Prayer:** General intention for January—Religious Unity through devotion to the Sacred Heart. The separated Eastern Churches.



# New Indian School Honors Missionary

WABASCA, Alta. (CCC)—A school honoring a pioneer Catholic missionary has been blessed here by Most Rev. H. Routhier, Vicar Apostolic of Grouard, and officially opened by Larry Hunter of the Indian Affairs branch in Edmonton.

The \$1,500,000 Desmarais Indian residential school, is set on the banks of South Wabasca Lake in one of the most isolated areas in Alberta.

More than 200 persons—many of whom reached this tiny community by driving 90 miles over the twisting Wabasca Trail running north from Slave Lake—watched the opening ceremony.

After freeze-up, this settlement, 250 miles north of Edmonton, is linked to the "outside" by means of a winter road to Slave Lake. However, in the summer months it is accessible only by air and horseback.

The modern five-classroom school has dormitory facilities for 150 children. The building also houses an auditorium, a chapel, staff quarters and home economics facilities.

Built by the federal government, the school is administered by the Oblate Fathers and Sisters of Providence of Grouard vicariate. Five teachers are currently teaching 162 children in grades 1-8. Ninety-one of these pupils reside in the school.

Master of ceremonies at the opening was Rev. B. Guimont, O.M.I., principal of the new school centre, who said the staff and students are "very proud" of the new building, which replaces the old frame mission school constructed in 1929.

## Honors Missionary

Bishop Routhier said the school was named in honor of Rev. Alphonse Desmarais, O.M.I., a missionary who first visited the Wabasca area in 1891. He said a Catholic mission was established at Wabasca in 1894 by Father G. Giroux, O.M.I.

Construction of a mission school started in 1899, he said, and the Sisters of Providence were named to operate it.

"Sister Superior Tiburce and Sisters Joseph-Marie, Martin de Tours and Arnould left Montreal June 16, 1901, by train for South Edmonton. When they arrived they were met by Father Husson. They left Edmonton by double express wagon June 21 for Athabasca Landing. The travellers were soaked to the skin by heavy rains during the journey," Bishop Routhier recalled.

"The party arrived in Athabasca June 24 and the Sisters lodged in a log cabin and waited for the boats to arrive which

were to carry them on the Athabasca River to the Pelican River, which then led into Lake Wabasca.

"Unfortunately, the boats did not arrive as word had not reached Wabasca. So Father Husson built a large log raft, able to carry a load of 2,000 pounds. It took six days to reach the Pelican River; then, after climbing the steep slopes of Montreal Mountain, they made a three-mile portage through bush and bogs, with icy water and mud to the knees. On July 13, Father Husson and the Sisters came to the end of their painful journey.

"Their furniture and baggage, which had been left at Athabasca Landing, did not arrive until the following February and in the meantime they slept on the floor with only a few blankets for cover. Classes began August 15, 1901. Thus were the foundations laid for education here."

## Religion and Patriotism

"We must not forget the untold and often heroic sacrifices of the pioneers from whose labor we have profited and whose religious and patriotic ideals we must maintain and further," Bishop Routhier added.

Other speakers were Lyman Jampolsky, district superintendent of Indian Schools; Jack Bigg, MP for Athabasca; Roy Ellis, MLA for Grouard; Chief Maxime Beauregard, of the Big Stone band; Harry Chapman, superintendent, Lesser Slave Lake Indian agency; Oscar Fadum, superintendent of schools, High Prairie division.

Father Guimont also read congratulatory messages from Hon. Ellen Fairclough, minister of immigration and citizenship, and Col. H. M. Jones, director of the Indian affairs branch.

## Speaks for Department

Mr. Hunter, speaking on behalf of R. F. Battle, regional Indian affairs supervisor, expressed the belief that the new school would "occupy a prominent place in the program to prepare better students for this area for a useful and successful life as citizens of this province."

The Indian affairs branch, he declared, is making tremendous strides in providing adequate educational facilities in the north.

# Indian Chief's Widow Learns English at 99

By Ken Larson in the Winnipeg Tribune

GUNN, Alta. — Mrs. Victoria Callahoo, 99-year-old widow of an Alberta Indian chief, has decided to learn English in her "old age."

Mrs. Callahoo, who was baptized by the pioneer prairie missionary Father Lacombe and whose husband Louis was chief of the Michael reserve, recently celebrated her 99th birthday.

Hard work and fresh air, says the bright-eyed woman, have contributed to her good health. She still retains her sense of humor for she pointed to two of her daughters who wear spectacles and said, "I still don't need them."

Mrs. Callahoo speaks Cree and only a few words in English, although she says, "in my old

age I'm learning to speak the language." She had to speak French during the short time she was at school at the Lac Ste. Anne mission and was taught by Father Lacombe's sister, Christine.

Born in 1860, she says the first white men she remembers were probably Protestant missionaries, Methodists. She recalls Father Lacombe and Bishop Grandin, and buffalo hunts in her girlhood days. Her hunting partner in spring and fall hunts was her mother. Guns were used at that time.

She married Louis Callahoo at 19. His father was a French-Iroquois Indian. Louis, chief of the Michael reserve, farmed all his life until he died 35 years ago.

Mrs. Callahoo had 12 children, an equal number of boys and girls. There are now five girls and two boys living, 63 grandchildren, two great-great-grandchildren, but she hasn't been able to count up the great-grandchildren and the great-great-grandchildren. This means there are six generations represented when a full family reunion is held. A girl child has been the head of each generation for five generations until the sixth.

She lives in her own home behind a house belonging to her daughter, Mrs. Ben Vandell, on a farm north of Gunn, 40 miles northwest of Edmonton.

## Dictionary of the American Indian:

By John L. Stoutenburgh, Jr.

An up-to-date, comprehensive source book for the student, researcher or individual who simply wants a clear, unbiased picture of the American Indian, who is often talked about but much misunderstood. Early works on the Indian were written when feelings ran high against the "savages," and many present-day works are by authors with strong feelings for one tribe or area. Combining information from all of these sources with the product of five years of interviewing and travel in the United States, here at last is a book of Indian history and lore that can serve as a dependable source of information about a people important in our own history and culture. \$10.00

Philosophical Library, 15 East 40th Street, New York 16, N.Y.

"This is no easy job when you consider construction and transportation difficulties peculiar to isolated areas."

He pointed out that a new six-classroom residential school will be officially opened at Fort Chipewyan early in the new year.

"So far as it is possible, the branch's desire is that Indian children should attend school from their homes. At the same time it is realized that there are circumstances and conditions which make it necessary that provisions be made for students who cannot attend a day school," Mr. Hunter stated.

## Need Residence

The Wabasca area, he said, requires a residential school because the Indians who inhabit the vast 50,000 square-mile hinterland served by this new building are constantly on the move in their search for fur and game.

"Rapid development of northern Alberta's vast natural resources is assured, particularly with the construction of highways proceeding at a quickening pace and the extension of the NAR railway receiving serious consideration," the assistant supervisor noted.

"Canadians of Indian origin from the major portion of the total human resources in this particular area and they must prepare themselves to participate in its development. The interest that you parents are showing in education will receive just rewards if your children are made to realize the purpose of schools such as this, and take full advantage of facilities designed to help them to find employment and to live in this rapidly changing world."



## Indian Students Awarded Music, Art Scholarships

Two young Indians, alternately grave-faced and grinning with excitement, December 21 saw the way to long-standing ambitions open up before them.

Thomas Stevenson, 23, and Joseph Land, 25, both living in Winnipeg, got the first scholarships of their kind awarded in Canada, enabling them to pursue chosen careers of music and art.

The scholarships, given by the Indian Affairs Branch of the Department of Citizenship and Immigration, are each worth \$900, but Mr. Stevenson will get an extra \$780 for board and room, and Mr. Land \$322 for tuition and supplies.

Awarded for outstanding ability, they were originally to be presented in person by Citizenship and Immigration Minister Ellen Fairclough, in November.

But she couldn't make the trip to Winnipeg, and delegated the job to Manitoba Superintendent of Indian Affairs, H. E. Leslie.

The scholarships are part of a plan to further open the way to higher education for Indians. Six scholarships, open to Indians across Canada, were available in arts this year.

Other scholarships, for agriculture, nursing, teacher training, vocational training, and university work, were offered.

Mr. Stevenson, born in Saskatchewan, is studying piano with Miss Phyllis Holtby of Win-

nipeg and aims to be a teacher rather than a concert artist. He began learning piano in Brandon when aged 10 and was educated there and at Birtle, Man.

In 1957, he received a scholarship to attend the University of Manitoba, but decided last year to devote his full time to music study and practice.

He expects to sit examinations for Associateships of both the Western Board of Music, and the Royal Conservatory of Toronto, in May and June, 1960.

Asked how he felt about his award, Mr. Stevenson confessed he was "very surprised." He told The Tribune he has always been interested in playing, but hadn't developed a desire to be a teacher until a year or two ago.

Mr. Land, born in Ontario, is studying for a Diploma in Fine Arts at the University of Manitoba, and first drew attention at the McIntosh Indian Residential School, Ontario, when he drew murals for the school walls.

He has since taken lessons in art at Maison Chapelle, St. Boniface, and last summer attended the art course at the Quetico Conference and Training Centre, Kawene, Ont.

The Winnipeg Tribune

## INDIAN VILLAGE SELECTED FOR T.V. FEATURE

The click of a CBC movie camera and the staccato instructions of a film director rent the silence and serenity of Midland's model Huron Indian village recently.

Purpose of this activity at "The Village" was the preparation, by CBC television personnel from Toronto, of a program entitled "Huron and the Jesuit Martyrs".

The Indian village is to be the subject of five programs in a series entitled "Where History Was Made". They will be aired by the CBC's National Schools Broadcast Department and will be beamed across the country particularly to students of Grades 7 to 9, some time in March, 1960.

"We are trying to take the children, by means of television, to where things actually happened," explained Miss Rena Elmer of Toronto who is producing the program and the historical series. "We are trying to make history live," she continued. "We Canadians have a lot to be proud of in our history and when you see such things as this Indian village you realize we have a lot to learn."

Directing the filming of the program is Mel Turner of Toronto. In each scene — a few feet of film — Mr. Turner first discussed what he wanted done, then there was a brief, but com-

plete rehearsal and finally the actual "shooting" with the camera.

To give a completely authentic note to the program, those appearing before the camera in the various scenes are Indians from the Rama Reserve.

Taking part in the production and dressed in Indian costume, were Mr. and Mrs. Norman Snake, Mrs. Emilia Benson, Stewart Benson, Romain and Rhonda Ingersoll, Davis Stinson and Hubert Fawn.

The 20-minute program took three days to film in Midland. Much preparation, both before and after the filming, is required before the program is finally aired. Assisting Miss Elmer and Mr. Turner in Midland were Miss Dorothy Smart, script assistant; Len Macdonald, cameraman, and Don Hutt, assistant cameraman.

John Bridges, representative of the Midland "Y's" Men's Club, at the village was on hand to assist the CBC personnel.

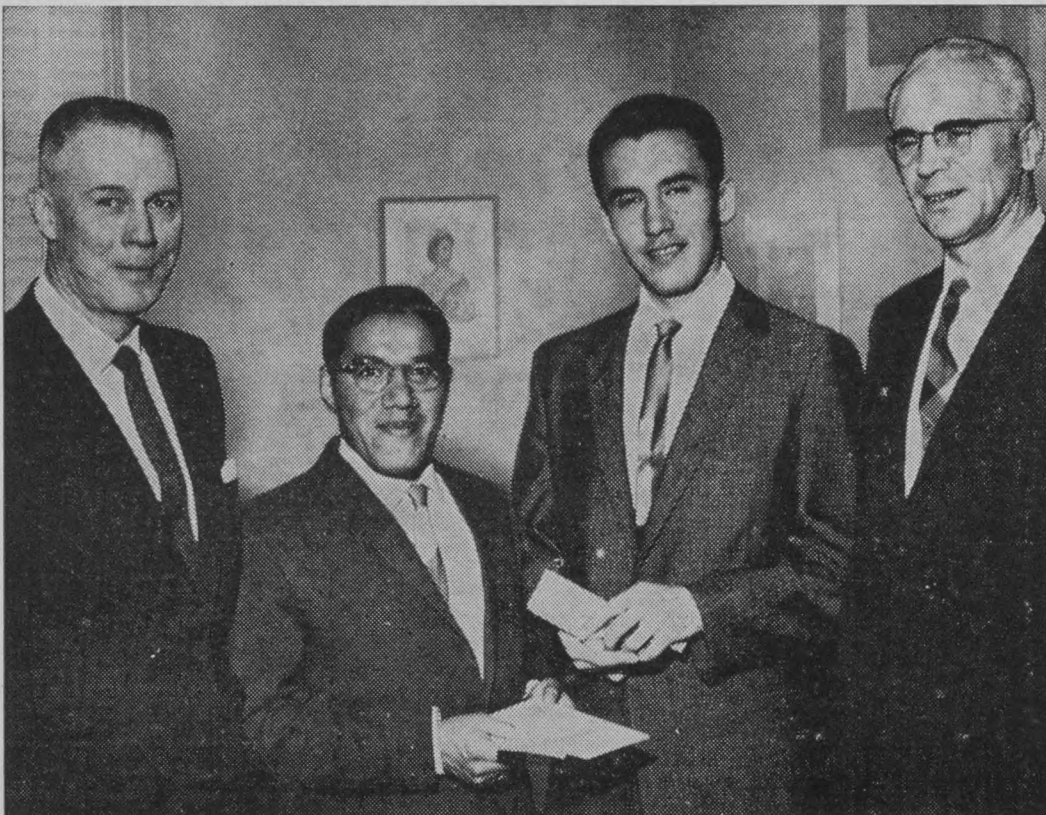
Other programs in the historical series are "Port Royal Habitation," "The Plains of Abraham," "Fort Prince of Wales" (Churchill) and "Simon Fraser and the Fraser Valley".

The filming of Indian history is not new to Mr. Turner. He said Wednesday that he was the executive producer and director of the first full-length color motion picture produced in Canada and it was based on the book "Etienne Brule — The Immortal Scoundrel," written by the late Dr. J. H. Cranston.

"We built a complete Huron Indian village in the Laurentians and we had 500 Indians from the Caughnawaga Reserve taking part," he said.

## Sioux Girl On TV

Miss Doris Ironman, a Sioux from Griswold, was interviewed on "Spotlight" by CBWT on Friday, Dec. 18. Miss Ironman is a hairdresser for 'Chez Leroy', in Winnipeg. She was featured on TV as part of a promotional program for a ballet entitled "Brave Song" which was offered to the children of Greater Winnipeg December 28-30. "Brave Song" is a series of Sioux dances. Interest in the program was heightened by Miss Ironman's description of the annual Sioux dance festival at Griswold, Man.



Two Manitoba boys have been awarded art and music scholarships by the Indian affairs branch. Joseph Land, 25, received a \$900 scholarship in scholarship in music. In the picture (left to right) are: A. G. Leslie, regional supervisor of Indian agencies in Manitoba; Mr. Land, Mr. Stevenson and John Slobodian, regional supervisor of Indian schools in Manitoba. (Winnipeg Free Press)



Teachers Told

## RACIAL BARRIER MUST BE BROKEN

"The trend is toward integration of Indian and white students in British Columbia schools," Sister Mary Monnina of the Kamloops Indian Residential School told teachers attending the annual convention of the Central Mainland Teachers' Association.

"Get them off the reserve and, while retaining their Indian customs, teach them through the white man's educational program," she said.

"Indians being their educational life with a decided disadvantage," she remarked. "They lack any type of philosophy of life or spiritual background and come into the white man's life with a feeling of discouragement and timidity toward white people."

"The first task that faces us is to break this hard barrier between the two races. We must make them feel that we need them, and build up self-confidence in themselves," she said.

"Indians are slower learners than white students usually for the simple reason that Indian custom and habits reaching far in the past tended to allow the Indians to follow a leisurely, plodding existence. This custom, she told the teachers, has made the Indians slower in responding to a more intensified educational program than they are used to.

"It is not the first contact with white children that will discourage them. But, over a period of time their fellow white students can either 'make or break' them as far as further integration is concerned."

Despite the many handicaps these children must overcome, they are doing exceptionally well in this area, she said.

"They are an intelligent race if they are given the chance to expand," she said. "They stand out especially in the music and arts department of education."

Indian education on a level with white children in relatively new in British Columbia. The first Indian to graduate from a Kamloops high school was in 1951.

Another obstacle that must be overcome but still raises a definite problem in their education is the school of those who are in isolated areas, she said. It makes it very difficult for these children to increase their relationships with the whites.

A wholesome and interesting recreational program must be organized for these children to regulate their activities and direct their interests into channels that will increase their education and develop a philosophy of life, she said.

Most white people quickly welcome the Indians into their society but all it takes is a discouraging attitude by just one white student and it can destroy an Indian's outlook, Sister Monnina said.

The average Indian is friendly and receptive and will mix with people if they feel they belong. This feeling must be planted in their mind immediately.

Teachers who are in charge of Indian students must learn patience and understanding in order to help them in their reconstruction of life, she said.

Education of the parents will increase the chances of educating the children, she commented. Furthermore, it is much better to have graduates from the reserve return to their own people and teach them.

Indians are more willing to learn if they are being taught by one of their own people. Before the education of Indians was established on a large scale, an educated Indian was shunned and ignored by his people. He was thought of as a "strange individual" and cast out of the tribe, the Sister told them.

"We have made a gigantic step toward Indian-white man integration in British Columbia through education. The real tale will be told in the next generation when Indian and White will be living together as one," she concluded.

Kamloops Sentinel

### Alaska Indians Win

The United States Court of Claims has decided that a small group of Alaskan Indians are entitled to be paid for more than 20,000,000 acres of land taken from their ancestors by the white man.

The Indians — about 7,000 of the Tlingit and Haida groups — had sued for compensation for fishing and hunting rights and for the value of the land their antecedents lost.

The five-judge court unanimously agreed with their claim.

The amount of money will be determined within the next year or two by a court commissioner.

In similar cases involving Indians in the other states, the court has agreed to payments of between 40 cents and \$2.50 an acre.

### \$45,000 Settles Island Dispute

The dispute between the St. Regis Indian Council and the St. Lawrence Seaway Authority over land payments for a road on Cornwall Island, has ended.

Chief Ralph Whitebean, head chief of the 12-man St. Regis Band Council said that a settlement of \$45,000 has received the approval of the Federal Treasury Board.

The Indians will receive \$45,000 so the seaway authority can use the 1½-mile strip of land on Cornwall Island which connects the north and south spans of the Cornwall-Massena International Bridge.

In return, the Indians will pay all crop loss claims by Cornwall Island residents and will maintain another road on the Island which had been used in past years by construction firms under contract to the seaway authority.

### ACCEPT INDIANS AS EQUALS

"Fifty years ago the Indians were a vanishing race. Today they have the highest birthrate of any ethnic group in Canada." These and other facts regarding present day Indians were given by T. L. Bonnah, Assistant Regional Supervisor of Indian Affairs, to PTA members at Our Lady of Peace Church on Nov. 18, in Toronto.

Introduced by vice-president Gene Power, the speaker said that "it is estimated that the Indian population of Canada some 400 years ago was 200,000. By the turn of this century their numbers had dwindled to where they were being called the vanishing race.

"But during the last 50 years they have increased by more than a half so that today there are some 170,000 of them in this country."

Mr. Bonnah complemented his talk with a colored film showing the different types of work being performed by the Original Canadians. Regarding education the speaker informed the members that there are 30,000 Indians in school today with 39 classrooms alone at the Brantford Reservation.

"But don't think that all Indians live on Reservations," said Mr. Bonnah. "Although you never hear a word about them, there are 1800 of them living in Toronto."

Answering a question from the floor regarding just how far the Department of Indian Affairs hopes the Indians will be integrated into the Canadian picture, Mr. Bonnah said that it is not their intention to so integrate them that they will disappear as a race. It is hoped that they will be completely accepted as equals in all phases of living in this country.

### 'Vanishing' Indian Seen Just a Myth

TORONTO — Citizenship Minister Ellen Fairclough says the idea that the Indians are a vanishing race is a myth.

There now are more than 174,000 Indians in Canada, she says, against 118,000 in 1939. The Indians have the highest birthrate of any ethnic group in the country.

Mrs. Fairclough made the comments after a recent 10,000-mile tour of the country's Indian areas. She says she is convinced that the key to integration of Canada's growing Indian population lies in education.

Mrs. Fairclough, who is also superintendent-general of Indian affairs, wants particularly to see more integrated education.

The \$28,000,000 spent by the department's Indian affairs branch in the last fiscal year is nearly three times the expenditure of 10 years ago. This does not include the cost of Indian health services paid by the health department.

"The sooner we can help the Indian to learn to help himself the better it will be for him and for us all," says Mrs. Fairclough. "In integrated schooling I see the development of better understanding between Indian and non-Indian."

Just as it was necessary for Indians to become familiar with the non-Indian way of life and to recognize that history is in the past, so it was necessary for non-Indians to give them more economic opportunity and friendship.

Housing is still a problem in Indian areas, she says. Although modern homes are going up — 10,000 new houses have been built in the last 10 years — about 29 per cent of Indian houses are substandard.

### New Water Sources For Fort Alexander

A tender for exploratory drilling for water at Fort Alexander Reserve has been awarded in the amount of \$5,000, Dr. Joe Slogan, M.P., has announced. Adverse weather has delayed the program but the drilling crew moved to the Reserve on November 19, 1959.

Pollution of the water of the Winnipeg River, mostly from the paper mill at Pine Falls, has been a matter of concern to residents of the Reserve and to the Indian Affairs Branch.

A water supply and filtration system was installed for the residential school at Fort Alexander at a cost of \$56,300.00. This system is now in operation and provides a water source for Indian families residing on the Reserve.



# 1959 Pictorial Review of Church Events



(NC Photos)

The year 1959 will be remembered in the history of the Church for the dynamic actions taken by Pope John XXIII. He announced in January 1959 the 2nd Ecumenical Council of the Vatican. At the year's end he received the President of the United States: (top left — President Eisenhower, his son and daughter-in-law Barbara and the Holy Father).

He created eight new Cardinals, two of whom are Americans: (top right — archbishops Aloisius Muench, of Fargo, N.Dak., and Albert Meyer, of Chicago).

He appointed archbishops Egidio Vagnozzi (2nd row, left) Apostolic Delegate to the United States and Archbishop Sebastiano Baggio, (2nd row, 2nd picture) Apostolic Delegate to Canada.

He beatified Mother d'Youville, foundress of the Grey Nuns of Canada (2nd row, 3rd picture) and declared Venerable Mother Seton, foundress of the Sisters of Charity in the U.S. (4th picture).

He appointed Msgr. F. J. Brennan as head of the Sacred Roman Rota (bottom row, 1st picture); he wrote an encyclical about St. John Vianney, curé of Ars and patron of parish priests (2nd picture).

In the U.S., two youths achieved national recognition: Shirley O'Neil, 18, of San Francisco, won praise for towing ashore a companion attacked by a shark and baptized him before he died (3rd picture); Robert L. Lejeune, SLI student, was named outstanding Catholic Youth of the year by the N.C.C.Y.



## 16-Room School Opened At Hobbema, Alta.

(Concluded from Page 1)

student who represented the student body.

Bishop H. Routhier, O.M.I., and Father F. Thibault, O.M.I., spoke on behalf of the clergy. The bishop lauded the work being done by the personnel of the Indian affairs branch. Speaking of the increase in Indian population in Canada, "this is creating," he said, "the problem of supplying more schools." He was glad that Hobbema had a high school.

### Eucharistic Crusade

Louis Lacorne, of Fort Providence, N.W.T., residential school won a second prize for his album in the Crusader section of the national contest sponsored by the Eucharistic Crusade. The album was shown at a missionary meeting held in Wikwemikong, Ont., and drew favorable comment for its originality.

"God has not meant the Indian to be a white man," commented the bishop. "The Indian should make use of the best in his culture. The high school should give the Indians confidence." He spoke of the contribution which day pupils make to a residential school and of the contribution of residential students to the day students. The bishop later blessed the new building.

Mrs. Fairclough was introduced by Col. H. M. Jones, of Ottawa, director of the Indian Affairs branch. Mrs. Fairclough addressed most of her remarks to the children. She mentioned that earlier that day she had presented three scholarships in Calgary to Indian students. "I hope that the next time I visit your school it will be to award a scholarship to one of you."

Mrs. Fairclough advised the students: "Use the talents God

has given you. You can do something better than anyone else. Do the thing you can do best. You have it in you to make a success of your life. Make your principal and teachers proud of you." She closed her remarks, "May God bless you all. It has been a great pleasure to be here."

Among the guests were Chief Small Boy, of the Ermineskin band; councillors Jim Ermineskin, Jacob Louis, George Cattelman and Cyprian Larocque; G. K. Gooderham, Indian school inspector for Southern Alberta; Senator J. A. Buchanan, and J. S. Speakman, M.P. for Wetaskiwin.

Lunch was served for the guests and many had an opportunity to meet Mrs. Fairclough. On Nov. 10, Mrs. Fairclough opened a three-room school at Goodfish Lake, in the St. Paul district. (Moccasin News)

## Elected President

• Marietta Stanley of the St. Mary's Band in the Kootenay Agency (B.C.) has been elected president of the student council at Canal Flats Junior-Senior non-Indian high school.

\*The first subscriber to Western Canada's oldest newspaper — the **NOR'WESTER** — founded in Winnipeg Dec. 28, 1959, was an Indian chief.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, **INDIAN RECORD**,  
619 McDermot Avenue,  
Winnipeg 2, Man.

Deadline is the last day of the month for publication the following month. Thank you.